

175 The brief existence of their mission in the Upper Barama River area
*177 is recorded only by a few poorly remembered portions of dogma. The
797 health services, occasional employment opportunities, clothing,
ammunition, and food commodities the mission provided had a far
greater impact.

In 1963, a reverend from the Pilgrim Holiness Church established
a mission at Baramita Air Strip. He came alone at first to make a
camp. Later he brought his family. In 1965, this family was re-
placed by another missionary family. Also, a nurse came to open a
• [726] clinic. In the spring of 1969, following the unsuccessful Rupununi
Rebellion,³ the missionaries left Baramita Air Strip as requested
by the Government. The abandoned missionary buildings and twenty
acres of ground were later incorporated into community development
service.

[657] The isolationist program of the Pilgrim Holiness Church was in
conflict with the Government's goal of Amerindian integration. They
disclosed a strategy of imposing their mission as the exclusive link
between the Amerindian people and outside influences. Accordingly,
they were equipped with independent means of communication and trans-
portation - a radio phone and a small plane. With these, the
missionaries were free to disregard national boundaries in their
efforts to secure a congregation by providing for the material wants
and needs of the Amerindians.

However, the missionaries came too late in the history of the
Upper Barama River to compete as middlemen in controlling access to
the Amerindians. With their limited resources, they were unable to